

N^o 12
The necessity of Charity in all Things.

I N A
S E R M O N

Preach'd before

The RIGHT HONOURABLE
THE
LORD MAYOR,
THE
Court of Aldermen,

AND THE

Governors of the several HOSPITALS of the
City of LONDON, at St. BRIDGET's Church,
on *Wednesday* in *Easter-Week*, 1715.

Being one of the

Anniversary SPITTAL Sermons.

By JOSEPH RAWSON, D. D.

CHAPLAIN to the Right Honourable the Lord
HIGH CHANCELLOR of Great-Britain, and
RECTOR of the United Parishes of St. MARY MAG-
DALENE Old Fish-street, and St. GREGORY
near St. Paul's, London.

L O N D O N :

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Hart* in St. Paul's Church-yard. 1715.



Humphreys Mayor.

*Martis xxvi. die Aprilis 1615. Annoq; Reg.
Regis Georgii Magnæ Britanniaë, &c.
Primo.*

IT is Ordered, that the Thanks of this Court
be given to the Reverend Dr. *Ramson*, for his
Sermon Preach'd before this Court, and the Go-
vernours of the severall Hospitals of this City, at
the Parish-Church of St. *Bridget*, on *Wednesday*
in *Easter-Week* last, and that he be desired to
Print the same.



GIBSON.





I Cor. XVI. xiv.

Let all your Things be done with
CHARITY.



IF a Man were a Stranger to the *Craft and Subtilty of the Devil*, and unacquainted with the degeneracy of Humane Nature, even under the very best means of Grace and Improvement, he might justly wonder, that the *Church of Corinth*, planted by St. PAUL's Ministry, and watered by his skilful Hand, should so soon have its Beauty blemish'd, and its Glory tarnish'd and sullied. For no sooner was the *Gospel* Preach'd in that famous and flourishing City, but there immediately arose Divisions and Dissentions in it; *the Enemy* sowing those *Tares* betimes, even almost as soon as the *good Seed* it self was sown.

Well knows that spiteful Adversary of Mankind, that there is nothing more prejudicial to Churches than Misunderstandings and Contentions; and that as they are *built up and establisht*

ed by Love, so they are *ruined* and *destroyed* by ill Will and Hatred.

So that, notwithstanding the noble and exalted Character the learned *Apostle* has given of CHARITY at the 13th Chapter, in which it is preferr'd to *Faith*, *Hope*, and even *Martyrdom* itself: Yet so full is He of it, that He inculcates here again the same Doctrine in general, and does it with advantage in the words of my Text, *Let all your things be done with Charity.*

St. Chrysost.
Theodoret.

If then the *Corinthian Church*, as some of the best *Expositors* believe, began to be vex'd with SCHISM at this time, the *Apostle* may be suppos'd to give the best Directions both to the Church, and those who were misled. 1st. To the Church, to use the most gentle and *Charitable* Methods to reduce the stray Sheep into the Fold. And 2dly, To the Misled, that they transgress not the Rules of Charity, *the Bond of Perfection*, and make not a rent in the Seamless Garment of *Christ*. For SCHISM no doubt is a very heinous Sin, and stands condemned both by the Guilty and not Guilty; and we consequently always find, that they who are justly accus'd of it, constantly disclaim it, as well knowing it is a Charge Men can easier deny than justify.

Let all your things, says the *Apostle*, i. e. all your Works, all your Actions, be done *in* or *with* Charity. And where *that* is, there will be no Divisions. For this is in effect to say — *Let Charity dictate to you, animate and govern you; let nothing be done out of Ambition, Emulation, or Strife; but every thing with Brotherly Love and Christian Charity. Whether therefore you command or obey, whether*

ther you teach or learn, or whatsoever you do, set before your Eyes the Good and Edification of your Brother.

By CHARITY we are to understand a *sincere and unfeigned love of God, and of our Neighbour for God's sake.* In that sense

LET ALL YOUR THINGS BE DONE WITH CHARITY.

In discoursing on which Words, I shall enquire

I. *In what instances CHARITY should more particularly appear, with respect to 1st. The Love of God, 2dly. Of our Neighbour.*

II. *I will endeavour to prove, that where there is no CHARITY, we do nothing as becomes Christians.*

III. *I shall apply the Doctrine in some particular Observations.*

I. *In what Instances CHARITY, &c.*

MY TEXT indeed says at large, *Let ALL your things be done with Charity.* But since it is not possible to treat of ALL THINGS, I shall content my self to choose *some* of those Instances, in which there is the greatest occasion for *Charity*, and in which that extensive Virtue appears in its greatest lustre.

As to *Charity* in its first Sense, *i. e. the love of God*, it ought to Rule and predominate in every Christian Heart. Without *that* all our Devotions are lifeless Words discharg'd into the Air, Alms-giving is only relieving our selves, or gratifying

St. Matt. v.
45.

tifying our own Vanity, and going to the Stake is not Martyrdom, but Obstinacy or Vain-glory. Without *that*, Knowledge it self, and even Knowledge of Mysteries, is not better than Ignorance and Barbarity, and Faith it self is Insignificant and of no Value. *That* is the Salt which seasons all Religious Performances; *That* gives Wings to Prayers and Alms, that they mount up for a Memorial before God. 'Tis *that* which disposes us to Courtesy, and an Universal Benevolence, for *his* sake, from whom every good and perfect Gift does come, and in Imitation of HIM, who maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust. Our Hearts, if heated by that Heavenly Flame glow within us, and disdain whatever pretends to Rival God in our Affections, who is the onely proper Object of our Admiration and Adoration. If this Holy Love be in us and abound, we shall love God for his own Sake, because he is most Lovely; We shall abhor, and fly from every thing which may cause a Separation between Him and Us. We shall desire with the utmost earnestness a Spiritual Union with HIM in this World, and a Closer, when this World shall be no more.

And *this* will naturally create a love of our Brother, for the sake of God; *that* God who is the common Parent of us All. To him who truly loves God, so many endearing Motives offer themselves for the love of his Fellow-Creatures, that the Heart which is possess'd of the one, must necessarily give Free Admission to the other. Where there are a sincere Love and Friendship, there will in some degree be the same desires and Inclinations,

Inclinations, and there is somewhat so Noble and Generous in Affection, that it not only takes into its arms its own Friends, but *their* Friends too. God is call'd the *God of Love* — nay more — ^{2 Cor. xiii. 11.} *Love it self.* So that in nothing can we more resemble our *Perfect Original*, than by this Heavenly Disposition. The Image of God stamp'd upon Man appears by it so manifestly, that no Wonder an Inspir'd Author has told us, that *He that loveth God will love his Brother also.* ^{1 John iv. 8. 1 John iv. 21}

Briefly therefore — If the *Love of God* reigns in our Hearts, it will spread it self into every Action of Life. We shall feel it in our *Thoughts*, it will shew it self in our *Words*, and will be seen in our *Deeds*. We shall breath nothing but *Love*, all we speak will flow from that Divine Principle, and whatever we do will favour of that Spring, from whence it is deriv'd. And when it is a *Governing Principle*, it consists in preferring the Pleasure of God in all things to its own. I shall only add, that as a vigorous, and full State of Health is felt with Pleasure, but cannot be describ'd; so *They* who are Happy in loving God, feel often some pleasing but unexpressible Emanations of it. One can give no true *Idea* of it to those who are Strangers to it.

I proceed to enquire, *2dly In what instances CHARITY should more particularly appear, as it comprehends our love to our Neighbour.*

And here a large Scene opens to our View. My Text requires that *ALL our things be done with Charity.*

CHARITY indeed is of a large and Comprehensive Nature, as Wide as Mens various Necessities, like a Tree of a vast Extent, it spreads and diffuses

Yes it self, its Branches cannot be confin'd to a narrow Compass.

But since it principally Consists in GIVING and FORGIVING, I persuade my self, that when I have enlarg'd on those two distinct Heads, most of the other parts of the Duty will fall under one of them.

And here I premise, that nothing New on such known Subjects, can or indeed ought to be expected. Any *Systems* in Divinity contrary to the old Ones are justly suspected and exploded. 'Tis not as in *Philosophy*, in which Discoveries are daily made; in the Christian Religion no Innovations are allow'd. So that all I can pretend to must be in St *Peters* Language *to stir up your pure Minds by way of Remembrance.*

2 Epist. iii.
4.

There is indeed a particular Happiness attends all OUR PERFORMANCES ON THIS OCCASION, that WE have before our Eyes the most moving Argument for Charity, *viz.* So many lively Examples of it. Such an appearance of so many who Give, and of so many who Receive, presents to us the force of the Duty, and its Loveliness at the same time: for where the Precept and the Practice of a Virtue go together, like a Rule and an Example, one illustrates the other, and THERE it appears in all its Glory.

1st. Then, as to GIVING. It consists in distributing Food to the Hungry, Drink to the Thirsty, Cloaths to the Naked, in visiting the Indigent Sick in Prison, or elsewhere, and Ministering to their Necessities. Such is the Condition of Humane Affairs, and such the Disposition of Divine Providence, that the POOR are ever more Numerous than the RICH. Which should afford a fair Lesson

Lesson to every Rich Man, that he has *many* under his Care, that he is but a Trustee and Steward ; and Stewards (we all know) must at last be call'd to an Account.

If all our things were done with Charity, we should rejoice with them that rejoice, and Weep with those that Weep. We should Sympathize with our Brother, both in his Sufferings and Successes ; far from envying, we should share in the pleasure of his Prosperity, and move to the relief of his Afflictions, as of our own, with a chearfull and even Natural speed. For Christianity incorporating us into one Body, gives us the quickest sensibility for the distress of our Fellow-Members, shews us the God-like Pleasure taken in doing good to others, and instructs us to treat the miserable as We would desire to be treated, were we in their Unhappy Condition. CHARITY, as by a Miracle of Grace, opens the Wither'd and Contracted Hand, and enlarges the narrow Heart ; it sets Poverty in a new light, stript of it loathsomeness, when we look on the Poor as those who will prove very powerfull Advocates for us in the highest Court. It fills the Heart with Tenderness, Compassion, and Mercy ; it softens it, it melts it at the sight of a Miserable Object, and discerns *Christ himself* asking in the Person of the Poor. It divests us of selfishness, and teaches us to consider our selves as a Part of the same family with the rest of Mankind ; and tho' there are Masters and there are Servants, yet every one should have his *daily bread*. *Nay more*, when CHARITY has taken full Possession, it contents not it self with those occasions which *present* themselves ; it *meets* them, it *goes about doing good*,

it seeks out opportunities of Exerting it self, and rejoices when they are found. It is never more happy than when it makes others so, and *looks upon that day as lost in which it has done no good.*

Nor does CHARITY more advantageously display it self in *Giving* than *Forgiving*; and in *this* too it resembles the most High. For God is a God of Mercy, easy to be intreated, and who will extend his goodness to all, but the stubborn and Impenitent. *Charity hopeth all things*, distrusts not while there is the least ground for a good Construction, demands not satisfaction for a word misplac'd, as if nothing less than a Man's Blood were a sufficient Attonement for a real Injury, or ev'n a suppos'd one. CHARITY, like Mercy, *rejoiceth against Judgment*, and he who shews no Mercy will find none, when he shall most stand in need of it. CHARITY is never idle, it forgives Offences, and Debts too on proper occasions, it reconciles Enemies, and is gentle in passing Censures on others. *It is not easily provok'd*, is not on fire on the least Contradiction, impatient of any opposition, ev'n in things in which Men may differ without any breach of Charity or Honesty. It is not assuming in Conversation, nor apt to condemn others; and as for those who are its causeless Enemies, its only return to such, is to forgive them. *Farther still*—There is oftentimes a peculiar calmness and lustre in the very Countenances of Men adorn'd with this Virtue, as easily to be distinguish'd from dark Natures and sullen Dispositions, as the clear Sunshine is from obscurer Light. Where CHARITY predominates and is Habitual, we see the amiable part of humane Nature, and an Exercise of all social Virtues; where

Jam. ii 13.

where S H E is a Stranger, Incivility and Moroseness prevail, attended with the base train of Envy and Malevolence:

'Twere easy to enlarge on so pleasing a Subject, but being sensible How much remains behind, I proceed to my 2^d. Particular, and that is — *Where there is no Charity, We do nothing as becomes Christians.*

The end of the Commandment is Charity, says St. ^{1 Tim. i. 5} PAUL---and, *visiting the Fatherless and Widows in their affliction* is made by St. JAMES a Principal branch of *pure Religion, and undefiled before God.* ^{1 Ch. v. 27.}

For indeed without *Christian Love and Charity*, what would the World be? Like a Wilderness, full of howling and greedy Beasts of Prey, in which the stronger would devour the weaker. CHARITY is the very Badge and distinguishing mark of Christians, by which they are to be known to be *Disciples of the Holy Jesus.* *Where there is no love of our Brethren, whom we have seen, there can be no love of God whom we have not seen,* ^{1 Joh. iv. 20.} and when we are destitute of these, the Precepts of the Christian Religion, 'tis plain, have no force upon us. For *that* is made up of Love and Charity, of bearing and forbearing, of loving even our very Enemies, and of all that promotes the mutual Peace, Harmony, and indearment of Mankind. And in *this* we have not only the Wisest and most generous Precepts the World was ever directed by, but the most illustrious and powerfull Example in the GREAT AUTHOR of it, *who came to his own, and his own received him not.* And altho' he came to rescue ^{St. Joh. i. 11.} Men from the Captivity of Sin and Satan, yet ev'n those very Men for whose sake he came

would have none of Him. Nay more—He suffer'd all the Indignities insulting meanness could offer, and finally gave himself up to a Death of Ignominy and great Torment; and Dying pray'd for the very Contrivers of it, that *they also* might reap the inestimable benefit of the Death they caus'd.

What Institution then can be compar'd to the *Christian* one? In it there are Rules Divinely Calculated to make Men Easy and Happy, and kind to each other, inforc'd by a most shining and glorious Patern? Doctrines so Heavenly must discover the Divinity of *him* who Preach'd them, ev'n without the concurring Evidence of Miracles, to corroborate and support them.

And indeed so far are the Harsh and Unmerciful from being good Christians, that they are no so much as *Good Heathens*. *Nothing is so suited to Humane Nature as Mercy*, say'd TULLY; and SENECA in his noble Books of *Clemency*, and of *Benefits*, has surpriz'd the World with so many Admirable Sayings, that even a good *Christian* need not be asham'd to own them.

*Misericordia
nihil naturæ
hominis accom-
modatius.*

*De Clementia.
De Beneficijs.*

And who is ignorant of this Truth, that the *Christian Religion* is a Religion of Love and Unity, which teaches us *to be of the same Mind*, to think and say the same things, *to condescend to Men of low estates*, *to esteem others more than our selves*, *to be pitiful*, *Courteous*, to look upon all Men as Brethren, *to love our very Enemies* and pray for them that despitefully use us and persecute us, altho' Lessons meer Nature could not teach?

From all which, and numberless other Instances, it will appear, that where Men are strangers to *Charity*, they are strangers also to the *Christian Religion*,

Religion, and the Great and Holy Author of it: Their Actings are directly *Antichristian*; So far are they from doing ought as becomes Christians. Which was my *second Proposition*.

I proceed 3ly, To *some particular Application*, and will not forget the Occasion of our being Assembled here at this time.

And here I cannot decline observing to our *Shame*, That hardly can there be an Instance in any Country or Age, where there is a greater occasion of calling for an exercise of this Heavenly Virtue. For when we shall see *Diabolical* Spite, and Envy, and Malice, usurp the place of *Christian* Love; and Men not barely disliking those who differ from them, as formerly, but hating them with a perfect Hatred; when we shall see Men sitting at (and I fear kneeling before) the same Table, and at the same time entertaining ill Will to each other, to call it by the softest name, May we not without breach *Charity*, say such as these have NONE? When we shall see Rancour so predominant in some Mens Countenances, and those not a few, that they neither can nor care to conceal it; and this not for any ill Offices done *them* in particular, but purely upon difference of Opinion, and in things of no Moment, and which concern not them; How can such as these be look'd upon as any thing but *Nominal* Christians, who never felt the *Vital* Powers of a Religion, brought into the World by the Meek and Holy JESUS?

Nor do I forget my self or my Subject, when I assert *this*; since it is a violation of the Duty I am recommending, and too manifest to be deny'd. To such an amazing height are our Party-Quarrels

rels *now* carried, that Conversation, one of the greatest Comforts of Life, is now one of the least pleasing parts of it. For Men see no Virtues, no Excellencies, in those who think not as they do. *THEIR* Religion is counted Hypocritical; *Their* Love to the Church not real; *Their* Sobriety counterfeited; *Their* Charity but a Pretence; *Their* Courage but Brutality. *Their* Vices are multiplied and magnified, which they forgive in *their own Friends*, and no Allowance is made for their *PERSONAL* failings, tho' weigh'd down by superior *PUBLICK* Virtues.

I take no pleasure in laying open our Wounds, any farther than is necessary to heal them. Nor should these things be remembred now, which I could wish for ever forgot, but that our Contentions have risen so high (and there is but little appearance of their abatement) that the exposing them in their proper Colours, (since the grounds of our Disagreement are really so ridiculous) may perhaps be one means of making Us ashamed of them, and laying them down.

And the rather, because *WE* have been ever looked upon as a grave and sober People; so that our present *PHRENSIE* being neither *Epidemical* nor *Universal*, will not (we hope) always last.

If it should, it would happen in the Body *Politick*, as it does in the *Natural* one; all unusual Ferments are dangerous, and often destructive.

And since I am looking into our Enormities, I cannot but add, that our want of *Charity* appears in nothing so much, as in the odious names of Distinction, the Invention of a cunning Enemy, and the unchristian Censures we pass upon each other. In this respect we have at present a large
Subject

Subject of Lamentation, that We cannot be ignorant, that the Hands of those who hate us, have prepar'd this POYSNOUS CUP for us, and yet we will *knowingly* drink it up. If Religion were REALLY at the bottom of our Controversies, THAT indeed would be a Sacred Cause, to be manag'd with Reverence and an awful Regard; but since We find so much Gall and Bitterness in our Contentions, the Spirit of God cannot be *there*, which descends not in Storms and Tempests, but in a *small still Voice*. Let Men then speak out and tell us plainly, that *the distance between Parties is very much from their distance of Interests*, and that Honor and Profits are the Prizes they contend for, and We will believe them; but when GOD's Holy Name, and that of the CHURCH, are made use of, 'tis fit such Men should be told with an honest Liberty, that such *Venerable Names* ought not to be made use of for Wordly or uncharitable purposes.

If indeed we will still continue to Quarrel at Home, not at all concerned at what *has* been done, and *is* doing Abroad, we are ripe for Ruine. And if *We* will be still so incredulous and insensible, that all the Neighbouring Beacons on fire will not alarm us, and make us look about us, what favour can *We* expect from God, since We are resolved to destroy our selves, and to perish by our own Hands?

And if we will carry our Resentments so high, that we had rather be ruin'd by those we affect, than preserved by those we do not; and will sink the Ship, being content to Perish, if our Enemies may but Perish with us; Is it not fit that we who will not *see* our *Happiness*, should *feel* our *Misery*?

How

How will the Actions of the *present Times* endure the Examination of impartial and severe *Posterity*? That this Nation should be under the Government of a *Great, a Good, a Wise, and Gracious* SOVEREIGN, adorn'd with every ROYAL Virtue, and whose Interest is so woven with that of the Nation, that *We* cannot be happy without HIM, and We must *stand or fall* together, and this PRINCE blest with such a Numerous and Glorious Family to succeed Him, and yet that there should be *Murmurings and Complaining*s in our Streets.

What those *Complainers* mean, is not difficult to find out; for what they say or do, is either out of gross Ignorance, or from the effect of disappointed Malice, or with the View to prepare us for some bad Design they dare not YET own.

I would not have carried this matter so far, but that there is such a Spirit still among us, as I am sure forebodes no Good. — And besides, *Our Case* is like that of *Cræsus's Son*, We ought not to be *Dumb*, when our POLITICAL FATHER is struck at. I mean not that His ROYAL PERSON is *struck at*, (*I pray God avert that!*) but no doubt it must be a sensible Wound to a PRINCE, that such endeavours are us'd to alienate the Affections of his Subjects, that unvaluable Treasure, from him: That his Enemies are Patroniz'd by too many, and his Administration oppos'd and cross'd. Let it be consider'd, whether *this* be not, in some sense, *Resisting a Prince*, tho' in a less Generous way, than meeting and opposing him in the Field of Battle.

And when we find weak Peoples Discontents rais'd, their Fears manag'd, and all this with
great

great Success, tho' by the coursest Arts and most improbable Fictions and Pretences ; 'tis evident *their* Hearts are little seasoned with Christian Love and Charity, who can be so cheaply distemper'd, and so easily inflam'd against their Brethren:

And again, when Men so credulous one way, yet wilfully shut their Eyes the other against the plainest Conviction, and will not see ; does not this look like a JUDICIAL BLINDNESS, a sure and sad forerunner of Destruction ?

I pray God avert the Omen ! May *that* God who *maketh Men to be of one Mind in a House or Kingdom*, compose our Differences, for He *alone* can do it. And for our Comfort, if it be *his* good pleasure *who stilleth the raging of the Waves, and Madness of the People*, no Succours can come too late, which he designs for our safety or rescue.

I know it is impossible to meddle with these things without giving Offence, even tho' it be done with the softest Hand, in the most tender manner, and with the best Design. So inflam'd are Men's Minds, that they will not suffer the most gentle Remedies to be applied to them. So that I think fit to add, that nothing could have drawn this from me, but a clear Conviction, that 'tis the Duty of a Preacher of this Christian Doctrine to blame these Excesses, as no less pernicious to our Religious than Political Interests, no less ruinous to the Church than to the State ; and a serious concern to revive among us expiring CHARITY, without which we can neither be good Subjects, good Neighbours, nor good Christians.

In a Word,— whoever acts on Principles of Religion, Honour, Honesty, or Love to our most happy Constitution in Church or State, will do all in his power to make Men Friends. And to encourage us to it, I shall only add, That 'tis a much *higher Crime to set Men's Houses on fire, than their Minds.*— And on the other hand — 'Tis a *God-like Revenge to love our Enemies.*

I will dwell no longer on *these things*, for 'tis not easie to stem the Popular Tide, and the Flood and Torrent of Uncharitableness lately broke in upon us, but shall proceed to what my Duty and your Expectations more directly call for.

Here the True Reports were read of the present State of Christ's, St. Bartholomew's, St. Thomas's, Bridewell and Bethlem Hospitals: As also of the newly erected Corporation for Work-Houses, in the City and Liberties of London.

And here I confess, and confess with Pleasure, that whatever defect of *Charity* I have observ'd under the Notion of Christian Love, Agreement, and Forgiving; under that of GIVING I shall not be so sparing of my Praises.

For here we have before our Eyes the fair Fruits and happy effects of CHARITY. For which way soever I turn my self, either I see those who take care of the Charity of others, which of it self is a Charity, or else contribute largely to it, and themselves increase the number of the Benefactors; or else I view those who partake of it.

I dare not give any one sort of Charity a Preference to the rest. As there are Varieties of Tempers and Judgments, so every Man has choice enough of being Merciful in his own Way. But woe to those who, if they are able, are Merciful in none !

1st. As to the Care and Concern for the *Little Christs Hospi-*
Ones, so dear to God, and so favour'd by Our Sa-^{tal.}
viour as to be taken into his Arms ; what greater Pleasure can there be, than to extend the State of Innocence as far as may be, to restrain undisciplin'd Nature, and qualify Youth to be useful and servicable to the World? Observe but the Modest and Virtuous look of one who is Happy in this good Education, and the impudent and dishonest Face of one *left to himself*, and it will be easy to see on which side the Advantage lies.

Thrice fortunate Children ! to be rescued from Ignorance and Vice, to which otherwise you might have been prostituted. Happy Orphans ! And perhaps many of you for being so, since by God's good Providence you have found those who have done more for you, than your Parents either would or could have done. Your Tongues and Voices are *now* daily employ'd in Singing Psalms and Hymns and Hallelujas, the business of Angels ; which, had you been Uneducated, might have been defil'd with Oaths, and Curses, and filthy Songs.

THERE the Miserable find an *Asylum*, and *there* the maim'd Souldier or Seaman finds Rest and Ease, and the Wounded one a Cure. And does it not express the Honour, the Generosity, and Gratitude too of a BRAVE NATION, that *they*
St. Bartholomew's and St. Thomas's Hospital.

who have run the hazard of their Health and Limbs in their Countrys Service, should have the most able Heads and skilfull Hands to restore and repair them? And well doe **THEY** deserve it, who have fought so bravely for our Defence and Safety, and who carried the *British Arms* so far, and the *British Honour* to its utmost height, and who did *their Parts* to make us a great and happy People. 'Twere great Pity then but that *this Charity* were enlarg'd, that we might not see so many lamentable, and some offensive Objects in our Streets. How hard is it, that *they* should be forc'd to beg, who for ought we know kept us from doing so? That *they* should lye under a Necessity of asking Charity in an humble or perhaps a prostrate manner, who have so often made their Enemies fall before them, or kneel to them? How grievous must it be to a Courageous Man! It makes his Wounds smart afresh, and almost bleed again.

Berblem.

As to the **DISTRACTED**, he must have a Heart harder than the neither Mill-stone, who does not Pity *them*. **REASON** in our *Natural Capacity* in *this* resembles the *Grace of God* in the *Spiritual* one, that when it is lost or deprav'd, a Man is apt to do all the Mischiefe he is able both to himself and others, as he who is deserted by the Grace of God runs on unavoidably to Destruction. **REASON** is the Ray of Divinity, by which in a more particuliar manner we resemble God himself; the loss of it is one of the forest Calamities we can labour under in this World. How terrible is *one* Madman at liberty in a whole Neighbourhood? How dreadful would it be were *so many* let loose among us, as are confin'd for their good

good within those Walls ! The **YEARLY REPORT** mentions Considerable numbers of those poor Wretches Recover'd, *i. e.* Restor'd to the World, for they were *Lost*.

I must not forget the famous **NEIGHBOURING** *Bridewell* **HOSPITAL**, a Workhouse for Loyterers and Lazy Persons, a Prison and Correction-House for the Idle and disorderly Servant, and to those who will not otherwise be amended. And how Necessary is it in this **GREAT CITY** ? *Who* is a Stranger to the *Nightly Abominations* of it ? *Who* has not heard of the sometimes irreparable mischief arising from the **STRANGE WOMAN**, who in **SOLOMONS** Language *Flattereth with her Mouth, who* *Prov. 3. 18* *17.* *forfaketh the Guide of her Youth, and forfaketh the Covenant of God.* Were it not for the Rod, the Whip, and the discipline of Labour, how many would be undone who are are not so ? To those of servile Minds, immerst in Vice, and who have no relish of Virtue, no Motives are so affecting as coercive ones, which bring Smart and Pain.

Too much severity then cannot be exercis'd on those who meet Men in their *unguarded hours*, and rob them of their Health, their Virtue and Innocence, by which a Foundation is often laid of future Sorrow, and ever-during Grief.

We must not pass by the *New created Corporation* *London Work-* *House.* *for Work-Houses in the City and Liberties of Lon-* **don**, which like the Younger Brother, is still the Poorest, and wants nothing but a larger Endowment to make it stand in competition with those before. For *here* the Vagabonds, sturdy Beggars, the pilfering young Vagrants are confin'd. *Here* their pretended Ails and Griefs, and Maims, and Lameness, are carefully examin'd, and their Im-

Impostures often detected ; and this alone, believe me, derives great Honour to those who do it. For as it is a great aggravation of the Guilt of *Hypocrisy*, that on its account *real Goodness* is always suspected by some, and too often fares the worse for it ; so they who counterfeit Illness, Defects and Wounds, deserve a double number of Stripes, for making the Credulous believe all are Cheats.

I hope (*Right Honourable and Worshipful*) you will think it no breach of Charity, if I say, that COMMON BEGGARS are certainly a great Nuisance, and no little Scandal to this HONOURABLE CITY, and no small Reflection on the Government of it. A Nuisance, of which none who walk our Streets can be insensible ; and it is not much to our Reputation as a Nation, since *Foreigners* who see so many Poor, may be tempted to think, *We are not so Rich, as we are reputed.* 'Tis true, where there are most Rich, there will be most Poor too, the Poor following the Rich as naturally as the Shadow does the Body ; yet I believe it would be for the Honour of this City, rather to keep the Poor *from* Begging, than suffer them to be maintained *by* it.

But I must not forget to observe, that notwithstanding all the Generous Settlements of our Ancestors, and the many later Contributions and Assurances of the Charitable, yet We find Complaints from all these Foundations, that there are Deficiencies *in* and Debts *on* them. So that there is room enough for the Well-disposed to help carry on those Noble Designs, no less Ornamental than Advantageous to this City.

And

And altho' praised be God, there are so many
 sorts, yet I crave leave to recommend one more, and
 that is, HOSPITALS FOR THE POOR BLIND. *This*
 is an unexceptionable Charity, and yet I cannot
 learn that any such have been erected since the
 REFORMATION. We read indeed of ONE before,
 call'd ELSING SPITTAL WITHIN CRIPPLE-GATE, Founded by
 William Elsing
 Mercer, 1332.
 built and endowed for 100 Blind People of this
 City, suppressed by King HENRY the VIIIth. so
 quick-sighted were they in finding out Superstiti-
 on, which would turn to Account!

I will detain you no longer, than to intreat you,
 that **THIS** may be a Season of CHARITY in every
 good Sense. And as we at this time commemo-
 rate the RESURRECTION OF OUR DEAREST LORD,
 the greatest Blessing conferred upon the Sons of
 Men, *for had he not Risen, We had been still in our*
Sins, so is it but just, that We who who were
 made so Happy our selves, should make others so.
 That We *stain not our Feasts* by fierce uncharitable
 and unseasonable Disputes, to be reconciled nei-
 ther to Christianity, Charity, nor good Manners.
 To make such an use of such times as these, would
 be like Poysoning Cordials themselves, which
 were design'd to refresh and heal us. The times
 of Mens meeting on these Solemn Occasions, ought
 to be a means of promoting Friendship and Love,
 and letting one another see by a nearer Conver-
 sation, that they are not such dreadful Creatures
 as they are misrepresented.

But since the Blessing of Union, so much long'd
 for by good Men, and fear'd by bad ones, must
 be owing to God alone, the *Author of all Good*
things

things, from whom every good and perfect Gift, of which number CHARITY is one of the Principal, does come, I cannot therefore conclude better than in that Excellent Collect of our Church.

O Lord, who hast taught us, that all our doings without Charity are nothing worth, send thy Holy Ghost, and pour into our Hearts that most excellent gift of Charity, the very bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all ever-more. Amen.

F I N I S.

